harmony with their name. They live nearer the life of their ancestors than any other American Indians. Their tribal celebrations to-day are exactly similar to those that Coronado wrote about in his military diary when he marched through Arizona and New Mexico on an expedition of conquest in 1540. There every reason to believe that many of the dances, ceremonies and religious the Mooni Indians have been handed down unchanged for hundreds of years. The tribe is cut off from association with other Indians of the Territory by burning deserts and ranges of lofty mountains. They are a proud, reserved and silent race.

The Moquis number about 2,000. They are agriculturists, and, living as they do in the midst of a grim, withering desert, they make use of every drop of moisture that falls in the Great Spirit that he may send rain on the parched fields of corn, the patches of melons and the mesquite beans. The Moquis are among the most intelligent savages in the Southwest. They are industrious and provident. They are a serious people and deeply their reservations, and it is an unpardonable sin to fail to observe the sacred tribal customs that have come down to them through ages. The Moquis are about the most moral tribe in the country, and their young men and women are reared, first, to be self-supporting; seeond, to be well-behaved and honest, and third, to keep the tribal traditions and ritual un-

fore Columbus sailed from Palos, that rain is caused by a monster rattlesnake, miles long and many rods in girth, away up in the loftiest peaks of the Sierra Nevada Mountains. This serpent has messengers on the desert in the shape of the common rattlesnakes. The thunder in the mountains is the rattling of the huge serpent and the winds that roar through the easiens to the north are its hisses. The Moquis regard their tripal snake dance as a lope men, who are the dancers, are chosen by of honor and piety in the tribe. The dancers who have participated in a dozen biennial snake ceremonies are the distinguished and respected men among the Moquis.

The tribe occupies two pueblos, Walpi and

Oraibi, on a stupendous mass of granite in the centre of the desert. The Moquis have lived here from some unknown age before Coronado was here in 1540. They were at war with the Pimas when the American Revolution was They chose the site because of its Impregnable position when the more warlike and roving Utes and Navajos made conquests in the Southwest. In 1894 the snake ceremonies took place at Walpi, in 1896 at Oraibi and this year at Walpi again. The date of the dances is determined by the position of the When the sun middle and the last of August. as it sets glints on, a certain point on the sacred rock that stands before the door of the

as it sets glints on, a certain point on the sacred rock that stands before the door of the tribal kiva the snake priest Honi mounts the highes wint at either Walpi or Oraibi and solemnly gives notice that two sunsets from that time the dance in propitation of the snake god will take place. He ends by directing all to begin preparations for the occasion. The women are to bake for a tribal feast and to dress themselves and their children in their best garments, and the men are to perform their several parts in the ceremonies.

A certain number of young men appointed for the purpose have been out for a week performing their share in the preparation for the dance. They are the Jakulali, or snake gatherer. They roam over the desert for miles with a forked stick in one hand and a bag made of skins in the other. They have learned where to look for rattlesnakes, and sometimes they get 300 serients in a week. They plant the fork of the stick over the neck of a recumbent snake and by an adroit movement throw the reptile into the bag. The serpents are brought to the pueble and are placed in a huge basket. On the appointed day of the festival the chosen warriors march forth to the little plaza on the surbaked earth, which has been strewn by the squaws with sacred meal. The braves are scantily clad and on each leg is a small terrapin shell in which are placed small pebbles that rattle loudly as the warrior moves. The dancers are smeared with red, white and black paints and around each brow is bound a faming red handkerchief, the upper part of the forehead being painted a deep black and the lower half with black and white band.

The band forms in a circle and the basket, known as the kist, of serpents is brought forth and is placed beneath the measuite shrub, just where it has stood on Moqui dance days for countless generations. One of the chiefs, hideously painted, open the kist, and as each brave marches bask thrush the heads to the buck. The smake dancer bends forward his hideously marked face and seizes a sanke by the m

brave has received his serpents, the whole band takes part.

The squaws and several hunded Mogui bucks who do not participate in the dancing at first sit all about. As the dance proceeds the red-skinned speciators start a low humming, which gradually develops in a loud chorus. Louder and louder rise the voices, until the women become which excited and leap to their feet to shout the louder. Meanwhile the dance goes on. There are forty bucks participating in it. They glisten in the hot sunshine with perspiration, and the paint runs down their bare backs and legs. Some of the older ones, to show their provess with the venomous reptiles, carry six and seven writhing hissing rattlesmakes about with them. They coil them in huge balls and toss them up and down; they twine them about their necks and truck them between the belts of their kilts and their waists and carry them, held at the middown; they twine them about their neeks and tuck them between the belts of their kilts and their waists and carry them, held at the middle, in their months. All this time they are gyrating about the sun-baked plaza. Now they circle about with their serpents in their hands. Now they go forward and back, the same as the ralefaces do in the quadrille. Then, at a signal on a tom-bom, the dancers form in threes and, with the snakes wriggling in their hamis, they march backward and forward. Another best on the ton-tom and they form in a long row, and while they fonde the snakes, the snake priese, an old, wrinkled, white-haired Mogui, goes down the line sprinkling sacred meal on the rattlesmakes. Then the dance starts anew. More circlings, marchings and counter-marchings by ones, two and threes follow for half an hour longer. Occasionally a reptile will wriggle itself loose from an Indian's hand and fall to the ground. It is instantly picked up, the Meaul apparently paying no attention as to how or where he seizes the angry serpent. No naleface visitor ever knows whether a dancer is bitten by a serpent. The Monuis will never tell of it afterward. The deception, the ingredients of which are unknown outside of a few Moguis, that the snake dancers drink for two days previous to the dances is said to make the men proof against the serpents' venom.

Altogrether the snake dance lasts about fifty panutes. At it slope the Indian spectators

THE MOQUI SNAKE DANCES.

\*\*RITES JUST PERFORMED AT WALPI FUEBLO IN ARIZONA.\*\*

Indians Who Handle Rattlesnakes with Imputity-Strange Exhibition That Takes Three Kvery Two Years—Weird Ceremonies in a Vanit at Dend of Night.

Phichits, Ariz, Sept. 3.—Tales of cocult wonders are by no means confined to the East, There are several tribes of Indians in Arizona Territory that perform feats as remarkable and astonishing as those seen in morthage and are in apparent violation, and at certain tribal expensional to suspend an arrow or a great unsupported in the air for some seconds. The limus of southern Arizona have several tribes of southern Arizona have the tribes and then after the lads have had two days' experience in the spirit world, have brought them have been manded down to their medicine men have caused the securing feath of boys by means of a poismous weed, and then, after the lads have had two days' experience in the spirit world, have brought them to the tribes of the south and the properties of the south and the proper

during the next few hours. They are washed from their paint and they rest upon newly made pallets. On the morrow they are as well as ever, when the pueblo feast takes place, and it the green corn and melons are caten without stint.

The Pa-iull-kong is another danye of the Moqui to propitiate the blacksnakes, and it takes place annually in the first week of September, and less than half a dozen persons outside of the warriors of the nation are permitted to look upon the spectacle. The Pa-luli-kong is performed in the subterrance stone kiva for five successive nights. The feeding of the sacred serpenies is looked at the service of the sacred serpenies. It is done at the service of the sacred serpenies is looked at the service of the sacred serpenies. It is done at the service of the sacred serpenies. It is done at the service of the sacred serpenies. It is done at the service of the sacred serpenies. It is done at the service of the sacred serpenies. It is done at the service of the service of the sacred service of the sacred serpenies. It is done at the service of the s

"At the sudden beating of a drum-like affair, that sounded similar to a Hindoo tomtom, the performers of the night came running in from an adjacent apartment that was concealed from view by an ingeniously arranged curtain of some fabric to resemble the walls of the kiva. There were ten dancers, and they were all strong-limbed, tall and athietic Indian braves between the ages of 18 and 30. They were nude, except for breechcloths of skins, but painted with white and yellow. Strings of turtle-shell rattles were tied about their ankles. At another series of taps on the front of the raised stage, and then, at another signal, began a slow, welrd movement in perfect unison. The rattles at their ankles were moved in exact time to the words and rhythm of the song. The Indian guide whispered that that was the way the female water-snake was called to see what they were doing to please her. Other dances, songs in different time and movement, but all of them slow and monotonous, followed for an hour or more. The desire of each of the savage invocations was rain and much of it.

"Suddenly there was a furious beating of the tom-tom, and the dancers disappeared behind the curtain as quickly as they had appeared. Then two Indians came out with a long pole, and having fastened cords to its ends, drew it up to the celling. Attached to this pole was some flimsy fabric that acted as a curtain in a theatre, and shut off the view of the stage when it was up. In a second a hush came over the assemblage, and very one felt that now was coming the climax. The fire was renewed, and the air became oppressively hot and noisone. Another beating of the tom-tom and three old Indians, with nothing on but prodigious strings of shells and teeth of wild beasts and paint from head to foot, came forth. Each had a live rattlesnake about his neck. They danced backward and forward, unwound the reptiles from their necks, and performed several feats with the writhing creatures. They threw them in the air as one would a cat, they placed the heads of the r

and they placed the heads of the reptlies in their own mouths while they leaped about and swung one another like rollicking little school-boys.

"Another signal on the drum or tom-tom and ten young men, arrayed in paint and ornaments as the others, ran forth upon the raised platform. Each seized one of the representations of the rattlers, and in a second was back of the currain. In a moment it seemed as if pandemonium was let loose. There were ear-splitting yells, piercing shrieks, maniacal screams, sepulehral groans, initations of the grunt of an enraged grizzly bear, combined with hisses, roars and every harsh sound that the human voice is capable of, and noises made on Indian musical instruments. I never heard such horrid noises. The stone chamber rang with the dreadful sounds.

"The noises had continued for ten minutes when all at once the imitation serpents, which had been carried behind the currain, darted their enormous heads through the holes in the lower part. They came out, head, back, and almost half their length, moving their heads from side to side as if singling out a spectator for attack, their white teeth gleaming, their laws opening wide and again closing with a snap, and their red, forked tongues constantly darting in and out of their mouths. At the same time each performer, who had taken his anake under his arm, seemed about to be overpowered by its strength. It struggled to escape, twisting its urgly neck about his arm, darting its tongue into his very face, and then, raising itself, would throw itself out with a mighty spring so that he had to class both arms around it and press it tightly against his naked bosom to hold it.

"All the time the old man, with face painted in crimson and white and great horizontal red stripes across his erest and back—who represented the universal creator and fructifier of everything—was moving rapidly from one snake to the other, sprinkling upon the head of each some of the sacred meal from the pouch hung at his neck as he sprovached, sometimes three of our f

ool against the serpents' venom.

litogether the snake dance lasts about fifty
nutes. At its close the Indian spectators
a rise, to their lock and are waving their

at either side kept up all the while their mo-notonous chant and step to the time of the turtle

at either side kept up all the while their monotonous chant and step to the time of the turtle rattles.

"The naked, brown-skinned dancers, with their lank black hair hauging about their hideously painted faces, the monster snakes thrusting their heads out through the curtain, with their gleaming teeth and their red tongues; the masked figure holding one of the largest under one arm while he fed it with the other; the man struggling with one serpent while he strove to rush aside the head of another which was reaching out to seize him; the horrible combination of sounds from behind the curtain—all this by the dim, flickering light of the fire burning in the centre, at the midnight hour, in a subterranean cavern, made up a thing of weird horror never to be forgotten. The effect was the result of an ingenious mechanism of springs inside the bodies of the snakes, with clever acting on the part of the performers, but the illusion was perfect.

"For about half an hour this performance lasted. Then in a second the serpents heads were withdrawn and the noises ceased as if by magic. The tom-tom was again beaten as another signal and the curtain was lowered. There stood the growing green corn. The performers, now sleek and dripping with perspiration, once more ranged themselves at the side of the stone platform and began new dances and feats in leaping and howling. It was now past midnight. The Indian guide said the eeremony would not cease until daylight, and that several of the dancers ofter kept up such extreme physical exertion for two or three days at a time. I was taken back to my quarters in the pueblo of Oralbi by my Moqui guide, but I never slept a wink that I have ever looked upon."

A Sixteen-Foot Monster That Did Sentine From the Kanzaz City Journal.

The recent ordering of troops to the Dry in which a boy prevented the escape of prisoners and performed a humanitarian act. which was greatly misunderstood at the time and aroused no little comment in the press of At the time mentioned the island of Dry Tor

tugas was used as a great prison, and bounty jumpers, deserters and prisoners of all classes were confined there to the number of several thousands. The island is but thirteen acres in extent surrounded by a wide and deep most, which

made it almost impossible for prisoners to escape, yet every time a vessel came into the harbor one or more men would make the attempt. Obtaining ropes, they would lower themselves into the moat from a porthole swim across the ditch, and try to pass out the tide gate, despite the fact that sentries paced up and down on every face and kept watch ful vigilance with orders to fire and call the guard. Several prisoners did escape the sharp eyes of the guards by swimming and dodging under water when passing the sentinel Reaching the tide gate, they would dive again, swim to the channel, and in the darkness climb aboard the steamer lying there and conceal themselves.

But all were not successful. Several unfor-But all were not successful. Several unfortunate men dropped into the ditch from the ropes and were found drowned the following morning. The guards were doubled and everything done to prevent the attempted escapes: not because there was any danger of the men getting away, as the transports were always searched, but to prevent casualties.

Just then it happened that the surgeon of the post was making a study of the large sharks thereabouts, and one day his son suggested that they put a big maneater in the most where it could be watched. He said to Gen. Meigs, who was stationed at Fort Jefferson at that time: "It will prevent the mean from swimming the moat, and so be the means of saving their lives."

The proposition was put into immediate effect. The surgeon's son, with the boys of another officer, went out fishing and soon captured a shark, which the surgeon's twelveoured barge towed in shore, the huge fish beating the water with its tail, and at one time taking the cutwater in its jaws and shaking it as a cat would a mouse.

Finally, after several hours of hard work and with the assistance of many men, the shark, which was at least thirteen feet in length, was hauled over the tide bridge, the surgeon's son cut out the hook, and with a swirl of its big tail the monster went dashing away.

This shark was dubbed the Provost Marshal tunate men dropped into the ditch from the

This shark was dubbed the Provost Marshal away.

This shark was dubbed the Provost Marshal by the prisoners, and that it inspired a wholesome dread in their minds was soon evident. But it was a perfectly harmless creature. It swam round and round very near the brick wall, with one eye cast up nathelically. It presented a formidable spectacle, moving slowly along, and no one dared enter the water, consequently no casualties were reported. But it was not long before an article appeared in a Northern paper calling attention to the terrors of Dry Tortugas, where among other tortures the Union officers used maneater sharks to capture prisoners, and so no little excitement was occusioned among thoughtless readers in the North and South at what was conceived to be a brutality of the officers who had charge of the Dry Tortugas prison.

Meanwhile the great shark, in reality a timid and utterly demoralized creature, was swimming about, refusing the daintiest morsels of flah which were offered it, finally becoming so tame that it could be touched by its boy captors, who followed it about on raffs while the naturalist watched the method of swimming and made many sketches of it and

swimming and made many sketches of it and the singular fishes which clung to its sides. The shark lived six months, finally dying of starvation. Its mass may now be seen in the American Museum of Natural History, Central Park, New York city.

## THE HOTEL OF EXPLANATIONS.

Summer Resort Whose Guests All Tell the Same Story.

The tone of the house is the highest. It even has pretensions to a certain quiet fashonableness. Of its exclusiveness anybody can tell who applies for rooms and falls to mention the name of some former quest in good stand-ing. Such an omission sends the letter into the waste basket along with similar documents that lack the credentials necessary when one would enter this establishment which has been perched in the hills of Connecticut for seventy years.

In the earlier days, when New York families

migrated there with their children and servants and remained to enjoy the plenty and simplicity of its life until late in the autumn, the customs at the old house were somewhat lifferent from those that prevail there to-day. This difference is rather in the guests than in the establishment itself. That is still controlled by the son of the man who first opened it to the world. He defers to the traditions of forty years ago and the standard he recognizes is that established then. But the guests have changed. One of the most striking features of this change is a semi-apologetic strain which makes itself heard in their conversation They used to be there as children, many of

of this change is a semi-apologetic strain which makes itself heard in their conversation. They used to be there as children, many of them, and they could not have learned that tone from their parents. But it is interesting to listen to it to-day.

"I'm only expecting to be here for a week or ten days." one of the women will say, "because I've promissed to be at Narragansett in two weeks. I really ought to be there now. But I came up for a week's rest and I need it. I have been on the go ever since Decoration Day—one house party after another—and I simply had to come here for a little quiet."

This is one of the characteristic ways of announcing one's intentions on arriving. Itsually the result is entirely the contrary. Even the person who comes to the house for this brief recreation is likely to remain for several months. It is not the young women who have a mont-poly of this kind of thing.

"I shall be here for some time," answers a dowager to a similar opening saily. "Mabel's at Newport, and she's to be there for three weeks longer. Then she may go to Lenox; the Browns want her there; so do the Joneses, and possibly she'll go to Bar Harbor just to keep from having to run the risk of offending either one or the other of them. I'll have to wait until she comes home, and then I don't know where we'llgo."

She knew perfectly well that she would go home and stay there. Every other woman in the group knew the same thing, for this particular speaker had been coming to the house longer than anybody else in it, and her habits were prefit well known.

"Well, I'm dreadfully uncertain," said a thin-faced woman, moving her chair about to get out of the sun. "Both my boys are yachting and I haven't an idea where they are. The last letter I got they were up on the Maine coast, and I expect they've stopped at Bar Harbor for a while. They want me to meet them at Newport, but haven't an idea when to start, so I've simply to walt here for news from them."

The air was cleared by these preliminary explanations. They never did a

CUBAN AFFAIRS OF HONOR. SEFERAL DUELS SCHEDULED TO BE

Affairs on Dr. Congosto's Hands-Fighting Cuban Editors—The Duel an Institution on the Island—Clubs Where Quarrels Arise—A Literature on the Subject.

Duelling is one of the institutions of Cuba, Probably with the evacuation of the island by the Spanish forces it will go as the bull fight and the lottery will also go. There were however, several affairs of honor which it was promised should be settled by a resort to the code as soon as the cessation of ties permitted the prohibition laid by Gen. Blanco on duelling to be raised. The Captain-General would have no resort to arms among quarrelling army officers and civil officials during the blockade.

Dr. Congosto, the Cuban Secretary-General

who was formerly Spanish Consul at Phila-de'phia, has several postponed events on his Consul-General Lee, and among the ignorant Spaniards of Havana it was the common bel'ef that the Secretary-General would hold Gen. Lee personally responsible for the troubles which were thickening around the Blanco administration. Congosto had also many bit ter quarrels with the American newspaper correspondents. He frequently told them that only the duties of his official post kept him from calling them out. His flercest quarrel was with one of the editors of the most violent Spanish newspaper published in Havana. The two men came to blows, and formal challenges were reported to have been exchanged. At the time when Sampson's fleet was guarding Havana harbor and the peaceful blockade was likely to give way any less excitement than the impending duel be tween the Secretary-General and the journalist. Blanco's veto on the duel ended the excitement, but the sequence is now due. There is in the Cuban capital a German of some notoriety as a fighter, who, if he carries out a declared purpose, will never let Congosto leave Cuba without giving him a gentleman's satisfaction for insults which could not be resented at the time they were received.

resented at the time they were received.

The Havana editors have usually shown willingness to back their opinions by resorting to the code, though it is not invoked with the same frequency as among French editors. A few weeks before the American Consuls were withdrawn from the Island the autonomist Government was honeycombed with intrigues and torn by dissensions. An outcome of this situation was a prospective duel between Ferdinand de Castro, the present civil Governor

and torn by dissensions. An outcome of this situation was a prospective duel between Ferdinand de Castro, the present civil Governor of the province, and the editor of one of the autonomist newspapers. The town was full of a rumor one night that the meeting had taken place and that one of the principals had been wounded. This was untrue, but the reality was that stern orders and energetic action on the part of Blanco had prevented the meeting. Several of the Havana editors and reporters have records as duellists. One of them has his office ornamented with weapons of all kinds, some of them trophies. To the indignant subscriber who wants a retraction is given a chance among them.

The Union Club of Havana, which, without being fast, is not slow, has a room which is devoted to arms, and takes of practice and of prowess there sometimes foreshadow the settlement of a difficulty. Fencing is a leading diversion, and facilities for pistol practice are not lacking. In the rooms of a building overlooking the Prado and the central park several duels have been fought. A year or more ago a young man, a member of a well-known family, was found dead in one of these rooms. In his pocket was a letter saying that his purpose was to commit suicide and giving directions in regard to various personal matters. He had been killed in a duel. The circumstances were all known, but neither the surviving principal nor any of the seconds was arrested. It is customary for each of the principals to write a letter of this kind. Usually its existence does not become known, because a fatal result is almost as rare as in German s existence does not become known, because fatal result is almost as rare as in German

its existence does not become known, because a fatal result is almost as rare as in German students' duels.

There is a local literature of duelling which is much read. On the shelves of the Havana book stores can usually be found a pamphlet which gives a complete account of duels fought for a period of years. The compiler is an ardent admirer of the code. His pamphlet gives the names of the principals and seconds, the causes of the challenges, and the incidents of the combat. A few fatal endings are recorded. Quarrels over politics appear to be a common cause of duels. Then there are those "insuits unprovoked," which in the United States would be called barroom squabbles. In some cases a discreet hint is given that a woman's honor had been rashly questioned and atonement made. A suggestion is also occasionally conveyed that a disagreement arose at the gaming table. This is apt to have been the cause when the principals were members of the Circulo Militar, or Spanish Military Club. Formerly high stakes were played for at this club and the officers quarrelled. Some names that were well known in Havana a decade or two ago appear in this pamphlet.

Another handy volume which can be had at the book stores is a complete treatise, on arms and duelling. A portion of its contents was published in one of the newspapers a few years ago. The duellist, this treatise declares, is a noble and generous type created by the fantasy of legend. As to the actual crossing

and duelling. A portion of its contents was published in one of the newspapers a few years ago. The duellist, this treatise declares, is a noble and generous type created by the fantasy of legend. As to the actual crossing of weapons Molière's sage advice that the art consists in giving and in not receiving is quoted approvingly. It is further declared that the two principal reasons which justify the existence of duelling are the force of public opinion and the insufficiency of the laws to protect individual honor.

The duel, the author says, has an immense advantage in that it gives respectability even to the vanquished. Reflectively, he adds that the code of honor is at times as impotent as the Penal Code. The French writers are quoted extensively and approvingly in laying down the conditions under which reparation for wounded honor may be sought. Causes which may be made the ground of a challenge are described as the offence simple, the offence with insult and the offence with blow and wound. The first offence is admittedly the most difficult to differentiate. The second is easily disposed of because an insult is an insult and can be instinctively apprehended. Regarding the blow or the wound the rule for determination is the French maxim, "Qui touche frappe" ("Who touches strikes").

Three arms are recognized as legitimate duelling weapons. They are the sword, the sabre or cutlass, and the pistol. Most of the Cuban duels were formerly fought with the sabre or cutlass. Its use was upheld on the ground that while the cut and the contusion from it disfigured, it did not make a serious wound. The skill required for its proper handling is also cited as a point in its favor, while its superiority over the sword in several respects is pointed out. Nevertheless, in recent years the sword has come to be a popular weapon for duelling, and the Huvana fencing schools encourage it. The pistol is seldom employed in Cuban duels.

ICE CREAM SODA FOR FIVE CENTS. Many Places Now in Which the Popular

Demand for It Is Supplied. There are now in the city a great number of places where ice cream soda is sold for five cents. Such places may be found all over town. cents. Such places may be found all over town. It is not so many years ago since the selling of ice cream in soda water at any price was begun. Once started many people soon engaged in it, and confectionery stores, with a long soda water counter down one side, provided with seats for the convenience of their customers, and selling ice cream soda at five cents, are now common. Perhaps there are more such establishments close together in upper Third avenue, in Harlem, than in any other part of the city.

## GUESTS TO HIRE.

For a Small Sum a German Company Will Satisfy the Most Exacting Hostess.

A limited liability company has been formed n Halle, Germany, for the purpose of supplying hostesses with guests suited to their various ing hostesses with guests suited to their various needs. The following are some of the charges mentioned in the prospectus:

Dancing men in evening dress, 2 to 50 marks; dancing men, good taikers, 2 to 80 marks; dancing men with monocle, 3 to 10 marks; cotilion specialists, 3 to 75 marks; old gentlemen with decorations, 3 to 75 marks; retired Majors for chaperons, 3 to 75 marks; nobleman to take hostess in to supper, 20 marks.

Joe Jefferson's Birch Bark Check for 88. From the Portland Argus,

From the Portland Argus.

There is a bank in a little country town up in the mountains of New Hampshire, as the story is told, which holds a check of Joseph Jefferson for \$2. The check is in a frame, under glass, and will probably never be seen by Mr. Jefferson. It was written while the veteran actor was out on a hunting and flahing trip. While following the road on foot to a town he came in sight of a farmhouse. Here, he thought, was an opportunity to hire a wagon and team to carry him the remainder of the way. But to his surprise he found that he did not have the \$2. Not a piece of paper could be found. So the old comedian took out his knife, cut a square piece of white birch bark from one of the trees near by, and wrote a check for the amount on that. When the little country village was reached this unique check was taken to the bank by the farmer and immediately cashed. The bark had it framed and keeps it as a souvenir of the great actor.

PANTURD OADIS WOODCHIICKS

Their Fun in Beducing Fat Results in the Formation of an Oil Company, Limited. SIMPSON CREEK, N. C., Sept. 10 .- "Talkin" about woodchucks," said Bige Slocum to a erowd of hunters and squatters at old Jake Lipscomb's store at the corners under King's Mountain, "blame my cats if I won't bet my spotted coon dog Lickem agin' a yearlin' ca'f ones et thet in Painter Gap than thar is in any county in ole Nawth Cah'lin'."

"Ef you-uns was projekin bout possuma." said Uncle Caleb, Col. Thompson's factotum. "'Possums be durned," ciaculated Bige. ". 'possum's nowhar 'longside a nice, fat young woodchuck, nigger!"

"They-uns ain't neither nowhar when you kingit a young coon," said Pete Blinks, allong-limbed, red-headed denizen of Bear Run. "But they's nuther hy'r nor thar. What we all want to know ez what Bige kno's 'bout the woodchucks uv Painter Gap."
"You fellers won't believe me, I know,

sald Bige, "but I kin git a 'davit ur a Elias Capus from Jim Vinum an' Sol Akers thet I ain't stretchin' the blanket a inch 'n' when I say them's the cutest varmints in the

"Go ahead. Bige!" said old Jake Lipscomb 'I'll set up the white liker myself fur a good

story. It's almity durn tirin' settin' here talkin' 'bout' nothin'." "Jess ez you say, Soi," replied Bige. "Me an' Jim Vinum an' Sol Aker was down in Painter Gap six weeks ago huntin' wil' hogs They's 'bout the only foh-legged critters they ain't no close season on jus' now. awful poh luck thet day, an' ole Sol was when Jim Vinum eum a-lopin' into camp ez

"'Cum rite along, boys,' said he, when he cud talk. 'I've seed the durndest sight I ever laid eyes on Over thar in the gap thar's a big cliff of rocks 'bout a hundred foot high, an' durn my boots ef thar ain't a thousan woodehueks a playin' circus right up an' down thet cliff. You all needn't look et me zif

an' durn my boots ef thar ain't a thousan' woodehueks a playin' circus right up an' down thet cliff. You all needn't look et me zif I was a gosh durned liar. I ain't told you haf what I seen.'

"Jim was so excited we knew he had seen somethin' wuth seein', so we up and follered. Bout a mile from camp we cum out in a bunch of laurel on the mountin side. Across the gap was a big clift of rocks over a hunderd feet high, an' scattered all round 'mong the rocks waz the biggest crowd of woodchueks I ever seed. Thar wuz more'n a hunderd in sight, an' they 'peared to be a comin' an' a disappearin' all the time. Over to the left we saw a bunch of forty or fifty groun' hogs a settin' on a big flat stone which 'peared to be movin' up an' down. Presently that thar stone tipped over, an' I expected to see it go a rollin' down the mountain. It didn't, though, but them groun' hogs did go a sailin' down the cliff. What puzzled us most fur a minute or two was the fact that them groun' hogs was strang out one after another jus' like a string of sassingers. Down they went, a-skitterin' an' a-skidin'till they struck the bottom of the little valley, an' then they shot up on one side fifty feet afore they stopped. That was the blamedest think I over seed, an' I was reddy to bust out in a big laff, a-thinkin' what a funny thing it was which sent them a sailin', down the mountain, when I looked up an' seed another batch of chucks a teeterin' up an' down on that same big flat stone. It hadn't giv' way et all, an' the funniest thing about it was them chucks seemed to know it wouldn't.

"Jee' then ole Sol whispered an' said, 'Durn my ole hide, boys, jes' look et that stone them critters is a-slidin' on. We looked, an' sure's I'm here a tellin' you all, that stone from the top up the clift, in an' out, like a snake's trail, down to the obtom. The holler was brown an' dark, an' from whar we sot, 'peared do be greasy. It hed a greasy shine to it enyhow.

"What in thunder does it mean? said Vinum. But befoh anybody could guess the big stone

Thet ain't it,' said Jim. 'I kin see what

ov it."
"Thet ain't it,' said Jim. 'I kin see what they're a-doin'
"What?' sez me an' ole Sol.
"Don't you 'uns see they's lots of hog fat chucks over that?
"Howlegged with fat,' said Sol.
"Jes' so, an' over on the right 'you-uns'll notice a lot thet are thin as a bar in the spring. Now-look, an' you-uns'll see."
"Sure cnuff. When the next lot landed an' the chucks started back up the cliff we could see thet sum were so fat they could scarcely walk while others was thin ez razor-backed hogs. We watched them go up an' jine the crowd an' then we saw the thinnest chucks go off by themselves an' lay down in a bunch in the sum while the fat ones gathered about the tecterin' stone agin.

crowd an' then we saw the thinnest chucks go off by themselves an lay down in a bunch in the sun while the fat ones gathered about the testerin' stone agin.

Thedn't got onto the secret yet, but after a few more trips I did; an' I'm durned ef it wasn't one uv the funniest things I ever seed. Them 'chucks wasn't a-sildin' only fur fun, ez we thought fust off. It was a mix of business with pleasure with the critters. By this time the stone tramway was a-shini' an' a-glintin' in the sun an' we could see that it was nuthin' more nor less then grease thet dun it May I be treed by a druv of wil' hogs ef them, critters wasn't d'liberately a-sildin' off their fat. The stone gutter was hot from the sun, an' between the heat an' the frickshun of slidin' down the mountin the fat jes nacherly oozed out'n their hides. Et wuz all plain ez day. They'd got too fat in thet land of promise an' pawpaws an' hed to git sum uv it off somehow, an' in some way they got onto the slidin' business. Wal, we watched them chucks fur a couple of hours an foun' our the'ry was right. When a chuck had sild down the chute an climb'd back a dozen times or so we could see thet he hed cut down the surplus at least one-haf an' then they'd quit an' fatter chucks'd begin, an' so on, till all uv them looked like they'd been run through a close ringer. Then, after they'd all rested, they trotted off into the woods.

The next day an' the day follerin' we hid in the same place an' saw the same program, an' thet all thet come were fat ez they could roll, an' all thet left were thin as Gov'ment licker. On the fo'th day after the circus me an' Sol an' Jim climb'd down the mountin an' looked at the slide. Et was jest ex we all thought. The stone wuz hollered out all the way from top to bottom, an' away up the other side, an' the holler at the bottom wuz haf full of as parry woodehuck lie ex you ever seed. The grease waz clear ex lamp lie, except here an' thar a limit wux mixed into it. Ole Sol, you know, is a genyus. All at once he busted out an' sed:

"How's

one ez full, we kin take it away an' put in another.'

"The more we thought of the plan the better we liked it, an' we went right into a hustle, an' in less'n a week we wuz back with three six-gallon kags an' in less'n ten days every kag wuz full. Thet was six weeks ago, an we hev shipped three kags uv chuck ile to ole Maje Garrish at Charl'ton, an' it sells et one dollar a pint an' hard to git et thet. We uns hev formed a corprashun an' hev a charter from West Varginny, ez the Nash'n'! Woodchuck, lle Comp'ny, Limited, an' ez we-uns hev leesed all of Panther Gap, we expect to make a fortune out of our knowledge of how a woodchuck reduces his ad'pose tishue an' hez fun gittin' rid of it."

## GIFT TO CANOVAS'S WIDOW.

Not a Timely Present-It Is a Map of the Philippines in Gold and Jewels.

The friends of the Spanish Premier Canovas showed good taste when they selected for his widow an evidence of their sympathy, but the appropriateness of the gift is not so great as it was when the design was first decided upon. This present consists of a map of the This present consists of a map of the Philippines made in gold and jewels. It cost \$80,000. The groundwork of the map is gold. The islands are in relief, and the cities on them are indicated by rubles. The names are printed in sapphires, while the dedication to Mmc. Canovas is printed in diamonds. The map is surrounded by a frame of gold inlaid with precious stones and is surmounted by a bust of the murdered Premier. The map is inclosed in a case of fine wood. The piece was the work of Spanish artificers and was made in Madrid.

# Where Do the Sparrows Sleep?

"Do you suppose the sparrows ever get lonesome, hopping around in the city's streets?" said Mr. Goellagton. "And where do they sleep nights? Do they sleep anywhere, or just hop around sli the time?" WITCHCRAFT IN HAWAIL

Kahunas Who Will Undertake to Pray Men to Denth Chenply and Quickly. SAN FRANCISCO, Sept. 3.-When the Stars and Stripes were raised over the Hawaiian Islands Uncle Sam took under his care some pecullar people. The Kanakas are a quee mixture of barbarism and civilization. never have worked and never will, but in their ideal Island home physical labor is not a

contsite of obtaining sustenance. Fruits and fish are the food of the people, and they can be obtained with little or no exertion. Clother are not necessary except for purposes of adornment. The thermometer is seldom less than 70° or more than 80°. Cocoanuts and bananas are always ripe. To a large extent they are public property. Imagination is the most highly developed

faculty of the Kanaka. Gnomes and fairies are more real to him than the bogic man and Santa Claus to the child of civilization When a Kanaka has an enemy he takes a curious but often successful way of getting rid of him. In Honolulu and the villages are a large elass of persons known as kahunas. The Hawaiian who has had a dispute with his neighbor hires one of these kahunas to visit the offender and pray him to death. The only means of escaping is for the persecuted person to hire another kahuna who is equally powerful. Some of the recommendations shown by these fakirs are curious in the exthe possessor has caused the death of a cerlittle expense and trouble to his client. The manner in which the kahunas go about the work would be ludierous if the results were less serious. Shortly after he has been employed the kahuna calls on his victim. He gravely says that the victim has displeased the goddess Pele by unseemly conduct in as-saulting or reviling his client, and then announces that he will deliver many fervent petitions to have him punished. Then he expatiates upon his known standing with the goddess, and asserts that his prayers are sure be answered. During all this time the vic tim has been listening patiently, for there is no greater offence in the category of sins than to

tim has been listening patiently, for there is no greater offence in the category of sins than to assault a kahuna of good repute.

Two days after his first visit the kahuna again calls on his victim. The wretched offender may have gone to another part of the island, or he may have hidden in some of the groves, but the kahuna finds him. During the time which has elapsed since the first notification that he was to be prayed to death the Kanakas inve attributed every evil that has befallen him to the bad influence of the powerful kahuna his enemy has employed. This time, unless there is an immediate satisfactory adjustment of the difficulties, the kahuna announces that he will not leave him until he dies. Quite often the kahuna who has been employed by the persecuted one. In such cases the kahunas retire to some secluded spot and consult. Their conduct toward each other is most polite, and, indeed, their manners are as careful as those of the medical profession in a civilized country.

The first thing which the kahunas discuss is whether or not it will be to their financial benefit to end the affair or carry it on to the bitter end. If the case is to be settled fees are paid by both parties to the contest. Generally it is more profitable to have the contest continue. In this event both kahunas go back to the place where they have left the unfortunate man. The aggressive kahuna announces that his prayers have been answered, and that the great Pele will shortly afflict him with a raging fever. He then falls to his knees and begins a series of load lamentations. The other kahuna, to offset the malevolent influences, prays that his client may be afflicted with a chill, hoping in this way to get a part of his prayer granted and to enable his employer to preserve his normal temperature. If the victim is a very wealthy man he often hires two kahunas, in which instance, unless they are very poor ones, his life is comparatively safe although it has havened that perature. If the victim is a very wealthy man he often hires two kahunas, in which instance, unless they are very poor ones, his life is comparatively safe although it has happened that some kahuna who was not looked upon as being an extremely powerful person has caused the death of an individual who was protected by a number of the best kahunas to be found. If he is an extremely aggressive man the victim will hire a kahuna to go to the person who first started the trouble and pray him to death. Thus it will, be seen that the process of inaugurating a proceeding of this kind is often fraught with peril to both persons. Deaths have been known to result from the efforts of the kahunas. The people are very fanciful, and the thought of being in such danger causes them to brood over a matter until they really do fall ill of something which is akin to the malady for which the kahuna prayed. This is a triumph which no kahuna will allow to go unnoticed. The person who caused the kahuna to pray the other man to death must pay for the funeral, which is usually an elaborate one.

The process of settling disputes in this manner is most common in inland communities, although it is somewhat in vogue in Hono-

The process of settling disputes in this manner is most common infiniand communities, although it is somewhat in vogue in Honorlu. It has been tried on white men many times, and in one or two instances has resulted in the kahuna's being ejected in a most unceremonious manner. The Kanakas have come to the conclusion that a white man is not subject to the goddess Fels and that she will not punish or reward him. Laws have been enucted from time to time to put a ston to the enacted from time to time to put a stop to the practice, but the late King Kalakaua was induced to repeal them, having as the alternative the danger of being the subject of all the prayers of the most powerful kahunas on the islands.

## OYSTERS MAY BE SUARCE.

Unless the Bivalves Get a Greater Growth in the Next Two Months the Crop Will Be Short, From the Philadelphia Ledger.

question of whether or not the season's oyster crop will be a good and abundant one-a question of much interest and imortance alike to dealers and consumers-is one that is surrounded by some uncertainty. A Ledger reporter who went among some large firms in the trade yesterday was told that the crop may be an extra fine one or a comparatively poor one. It will altogether depend on how the oysters thrive during September and October. This observation has refrence to the bivalves with which the Philadelphia trade is supplied.

Mr. Rogers, of a firm forty years in the business, and one of the most extensive dealers in this city, said: "Unless the oysters get a greater growth proportionately in the weeks ret to come than they enjoyed during the sum-

greater growth proportionately in the weeks yet to come than they enjoyed during the summer, the crop will be below the average both in quantity and quality. Next month will solve the problem, September being the best growing month for them. I returned recently from a look over all the grounds in which our house is interested, twenty-five or thirty of them, in all parts of the Delaware Bay, and found them alike backward. In a general way the beds may be said to have been promising—no dead oysiers or anything of that sort, but just slow and backward."

"What is the matter with them?" the reporter asked.

"That is something we cannot get at precisely." was the reply. "It may be owing to the excessively hot weather warming the water, and either in that way or from some other cause depriving the oysters of the nutriment on which they feed to the best davantage. The matter is not accurately understood. Sometimes they take on an extraordinary growth in June. July and August, but this summer has been the reverse with them."

"Do you think there is still a fair prospect for a good crop?" was the next question.

"Yes. With the growth they now have there is a fair prospect, I should say, at least an even chance, of the crop averaging up next season. In fact it has been within my observation that, like the weather, cysters are likely to average up to a pretty well recognized standard."

"How will prices rule the coming season?" queried the reporter.

"They will be mostly contingent upon how the crop comes out," replied Mr. Rogers. "Of course, if oysters are sacre they will be dearer than if they were more plentiful, but even with an abundant crop prices for good, fat stock will, be well maintained, as they were last year, when, however, the oysters fell off somewhat from the excellent promise they gave at the opening of the season."

## CANTALOUPES.

Many Coming Now from Colorado-Fine Melons from Canada.

Cantaloupes in large numbers are now brought to this market from Colorado. They come in crates, from forty to forty-five melons to a crate, and they are shipped in carload lots. The Colorado melons cost a little more than Eastern melons, but it is said of them that they can be depended upon to be all sweet melons. can be depended upon to be all sweet melons. This is the third year in which cantaloupes have been received from Colorado, and the second season in which they have been shipped here in large numbers. The shipments are increasing. Colorado melons are found in this market from about the middle of August to about the middle of September. Eastern melons are in market from July to September.

Some fine cantaloupes come from Canada. These have been imported for years, but never in large quantities. At their cheapest prices Canada cantaloupes sell here for afty cents; they sometimes sell as high as \$2 aach.

SOME "NEW" INDIAN NAMES

DAUGHTERS OF CHIEFS WITH MANY

One, Pauline Johnson, Writes Poetry and Is a Good Actress—Well Received Socially in England—Bright Eyes Lectures on Indian Topics-The Princess of the Hurons.

According to her opportunities the American Indian woman has kept good pace with her palesee sisters. Along with the new privileges and rights exercised by the latter have come means for the Indian woman also to develop mentally, and she has not been slow to recognize them. Striking examples of their native intellectual vigor are shown in what the new Indian women have accomplished in art, literature and education and in their higher standing generally.

Among this new generation of Indian womenare Pauline Johnson, Inshta Theambra, Eugenie Vincent, Maud Echo Hawk, Jane E. Waldron, Minnie Cornelius, Go-Wan-Go Mohawk and Gretchen Lyons. Pauline Johnson, probably the most conspicuous, is the daughter of an Indian chief who lives on the reserva-tion at Brantford, Ontario. Her education has been more than superficial. She is a writer and student of literature. Her poetry has attracted the attention of readers of periodical publications during the last five years, the subjects being chosen from the natural Indian surroundings of her own home. Miss Johnson has also shown capability as an actor in readings from her own works and impersonationslof Indianicharacteriin costume. In England she is received by literary men and women on an equal footing, and the individuality of both her written work and her acting has made a stir in London. Miss Johnson has travelled through this country and Canada giving lectures and readings on phases of In-

Inchts Theamhra or Bright Eves is the Indian name of Mrs. T. H. Tibbles, whose home is in Lincoln, Neb. She is also the daughter of a chief-a leading figure among the Omahas—and her accomplishments could be divided among half a dozen women and equip each of them well.

Bright Eyes was educated at a girls'

school in the East. Ten years after her gradu-

equip each of them well.

Bright Eyes was educated at a girls' school in the East. Ten years after her graduation she became a lecturer on subjects pertaining to the Indian. She addressed audiences in England, Sociland and this country. She has written many magazine articles on Indian matters.

Her latest accomplishment is in art. A year ago she felt a desire to paint pictures. A friend gave her brushes, paints and palette, and she immediately began to work. Her first picture painted without instruction, is said to be wonderfully good, and artists have pronounced her a genius. Since then she has worked regularly under good instruction. She has in that time illustrated a book on Indian folk lore. Her husband is T. H. Tibbles, a white Populist orator.

Eugenie, an Indian princess of Canada, is the 18-year-old daughter of Chief Philippe Vincent of the Hurous, or Tarron Wartesche, as the tribesmen call him. She lives with her father at the Indian Lorette near Quebec, and is known as the Princess of the Hurons. Princess Eugenie is well educated and speaks Eaglish and French as well as her own picturesque language. She spent eight years at the convent of Charlesbourg, sings unusually well, and is a good planist. Upon the piano she improvises strange, weird little pieces and calls them by Indian names. One of the duties of the Princess is to take charge of the heirlooms and chief's official articles. There are medals presented to the family by George IV. and members of his court, others of a later date by Queen Victoria and the Prince of Wales. Among her valuable possessions is the famous chief's jacket, a couple of hundreds of years old and the official crown, which is made of feathers.

One of the cleverest of the Pawnee girls is Maud Echo Hawk, who teaches the children of her own people in the Hope Indian school at Springfield, S. D. She is young and ambitious and got her was end of the pawnees of the fundan she is every earnest in the belief that the American Indians are to be a power in the future. It is this bel

visiting the Government schools for that purpose.

Mrs. Waldron was the heroine of the famous case of Black Tomahawk against Jane E. Waldron, which was fought bitterly for seven years in Congress and the Federal courts and excited the interest of the entire Western country. The case was looked upon as a test of Indian rights to Government land allotments under the various treaties between the United States Government and the Sioux Indians. Mrs. Waldron's brother is a lawyer—the first Indian ever admitted to the bar. the first Indian ever admitted to the bar.

To write a grammar of the Oneida Indian language is the unique ambition of 19-year-old Minnie Cornelius, a clever Indian girl who was graduated last June from Grafton Hall. Fond du Lac, Wis. Miss Cornelius belongs to the Oneidas. At Grafton Hall, which is a girl's school of college preparatory standing, she distinguished herself in the languages and completed the four-year classical preparatory course in three years. Besides the native language and the English she has mastered four others and converses easily in all of them.

Of her inture Miss Cornelius

of her future Miss Cornelius says: "After a Of her future Miss Cornelius says: "After a year's rest I mean to go to college, as I am aiming to get a thorough education that I may be the more able to help in elevating my race. My grandfathers and relatives have been great chiefs and it is only justice to them, to my friends and to my family that I should aim for a great work. I mean to study medicine, if possible, and I also deeply desire a successful literary career. I am fond of this kind of work, and, with the material I have, mean to make it successful. As yet I have done little toward it from lack of time-for the same reason is my grammar making slow progress. In a year I hope to have the grammar completed for publication."

Go-Wan-Go Mohawk and Gretchen Lyons are among the few representatives of their race upon the stage, Go-Wan-Go Mohawk writes her own plays and manages her own company.

The "new" woman of the Indian race is two

race upon the stage, Go-Wan-Go Mohawk writes her own plays and manages her own company.

The "new" woman of the Indian race is patrictic as well as ambitious, and during the war with Spain she was found among the first nurse volunteers to go to the front. Five Dakota Indian girls, members of the Congregation of American Sisters, with Father Craft, chaplain of their order, were almost the first to apply for transportation to Cuba as nurses. They were all accustomed to lives of privation and severity and well fitted for army service.

In the Indian Territory Indian maidens of the Cherokees are much sought after as wives by white men. The Cherokees are the handsomest of all the Indian tribes, and the young women who become educated are said to develop unusual talent in the fine arts. Several prominent Americans have married Cherokee women, among them being the late ex-Congressman W. A. Phillips of Kansas and William Griffenstein, who founded the city of Wichita, Kan.

Estimated at \$20,000,000—He Owns a Dis-

mond Valued at \$4,000.000. Pope Leo XIII. is said to have accumulated more wealth during his Pontificate than any of his predecessors in the chair of St. Peter. Pius IX. collected \$10,000,000, and that was looked upon as a large sum. But Leo is said to have acquired twice as much for the Vatican. The greater part of the money is said to be de-

acquired twice as much for the Vatican. The greater part of the money is said to be deposited in the Bank of England, and the remainder rests in various other European banks. It is said that the Holy See is now free from debt, the few obligations remaining at the death of Pius IX, having been settled by Lee. The annual budget of the Vatican is said to show a yearly surplus.

How much of the money collected by Lee XIII, was given to him for his personal benefit and how much for the Holy See is not know. The value of personal presents made to him since he came to the Papa. Hrone is said, however, to exceed \$10,000,000, and the objects are so numerous as to constitute a collection worthy to be placed in a museum. Pius IX, received possibly as many, but he is said to have given them away as rapidly as he received them, and for that reason he never accumulated so many as are owned by Lee XIII, who has kept all his.

Some idea of the value of them may be gathered from the fact that President Krüger give him a diamond worth \$4,000,000. Such gifts are of course rare. But his collection contains 2s tiaras of gold set with all kinds of precious stones. 31i crosses of gold ornamented in the same way and 1,200 chalices in gold and silver, engraved and ornamented with precious stones. Of the Si valuable rings that he owns the Sultan gave one that cost \$100,000. He has 16 pastoral staffs of gold are with stones and Ssi tones of the sulvaint of the Saverament. Seven statues in gold and silver are part of his possessions, in addition to more than 1,000 other objects of great actual and artistic value. The Krüger diamond is said to be the largest in the world.